

THE NUR AFSHAN

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No. 7.

Editorial Notes.

The plague is doing its deadly work in Lodiana and the villages in the District. The mortality is great, notwithstanding that the percentage of recoveries seems to be greater than in former years.

We send out, as a supplement, a brief statement in regard to the symptoms and treatment of this disease, with precautions to be observed by those who have not been attacked. These can be had at the Mission Press Ludhiana for distribution at the rate of eight annas a hundred.

Our lady doctors here have had unusual success in the treatment of plague patients. At Gill, where they had a temporary hospital, into which they only succeeded in getting the worst cases, they had 19 recoveries out of 37 patients. The one thing that needs to be emphasized is the fact, that Medical aid brings relief, and avails for the saving of many. Three important points are emphasized in this little circular: The need of feeding the patient; the need of heart stimulants; and the need of cleanliness and the removal from infected houses and neighbourhoods. We think it worth while to ask each reader to post up their circular in a conspicuous place for public benefit.

Anent the matter of Missionary effort during the past year, it is gratifying to notice that the advance of the Church is assuming wonderful proportions.

One Missionary reports 5000 baptisms in Gujrat; says the *Friend of Sylhet*; and he tells us that the total number baptized in that one district by the American Methodist Episcopal Church was 62911 Thousands more are anxious to be received into the Church.

The advance of Christianity revealed in the census reports is said to be accounted for by the wise expenditure of Missionary dollars! But we would ask those critics, who have in their despair caught at this straw, to examine the Bengal statistics. There has been no famine a Bengal. But the census figures for the Christian population of Bengal stand thus:

In 1891—192,480.

In 1901—278,366.

Nor is this interest in Christianity limited to the rural classes only. The meetings held in Calcutta recently by Mr. Mott resulted in more than a hundred young men expressing their earnest desire to become Christians. The Lord be praised!

The Interpreter's Column of the *Friend of Sylhet* contains somethings so good we want to pass them on. They are brief replies to questions asked by non-Christian men. We give the following:

Q. L. What principles had Christ left for the deliverance of mankind?

A. Christ is a personal Saviour, not one who lays down certain principles and expects men to follow them and thereby be delivered from sin. He saves first of all, and as a part of salvation he implants new principles with-

in a man, but it is not the principle that delivers, but Christ.

Q. 2. Is it not wrong on Missionaries' part to allure and thus convert a man to the Faith of Jesus Christ?

A. Missionaries do not convert men. Christ converts. A missionary's work is to make known God's way of salvation. You would not consider it wrong of a man to warn men when their bodies are in danger, or when their property is likely to be ruined. How can it be wrong, when Missionaries warn men that their souls are in danger? You can see that sin is destroying men. Is it wrong of Missionaries to make known a way of salvation from sin?

Q. 3. Has it been written in the Bible that a man will obtain salvation as soon as he will be converted to Christianity?

A. It is plainly written in the Bible that a man will obtain salvation as soon as he believes in Jesus Christ. Missionaries never invite men to Christianity, but to Christ. Accepting Christianity will not help any one. Accepting Christ gives a man eternal life.

Q. 4. If Christianity be true, how is it that men do not believe?

A. I cannot give you a better answer than in the words of Jesus Christ: "Men love darkness rather than light because their deeds are evil."

Q. 5. If Jesus Christ is God, why does he not prove this to the world, for if he is God he can do what he likes?

A. There would be no virtue in believing a truth when compelled to do so. What virtue is there in believing that the sun shines? Christ draws men to acknowledge Him.

MADE IN JAPAN

Q. 6. If the English Government is a Christian Government and the officials know that Christianity is true, why do they not use their power and compel men to be Christians?

A. You do not understand what a Christian is. Christians can never be made by force, and if officials made use of their power to compel men to become nominal Christians, it would only prove that the Government was not really a Christian one."

LIVING WITNESSES.

I. A HINDU GENTLEMAN'S TESTIMONY.

concluded.

At last, the day for the great struggle came and I wrote a registered letter to Rev. C. B. Newton then at Lahore to come to baptise me. Two days before my baptism, I left home and my last night, which was almost sleepless, can never be forgotten. I prayed almost the whole night and next morning went away. When the people of the town came to know of my intention, and heard my poor mother's wailing, a large mob gathered together and waylaid me on the Mall, where I was driving in my own carriage with Dr. O. B. Newton and a Christian friend. The mob stopped the carriage and pulled out of it the Rev. C. B. Newton and my Christian friend, who had come from Amritsar to witness my baptism. When they struck Mr. Newton and assaulted me, I appealed to a lot of policemen for help, but they winked at all this and made signs with their hands to the mob to take me away. I was locked up in my own house; and the scene I beheld there can never be forgotten. My poor old mother's breast was blood-red through beating it with her own hands. I was exhausted and what with the hurt and bruises, I quietly lay down on a charpai quite bewildered, but the Lord did not forsake me, although at that time I had not much courage left in me.

The police and a large crowd had assembled outside my house. I asked them, calling to them from the top story, why I was made a prisoner in my own house. The reply was, "Because you are drunk!" I said it might be difficult for me to prove to them that they were wrong in their accusation, because I was on the third story of my house and so far from them, but that I would nevertheless try to prove that I was not drunk and that I had not touched liquor. They asked "how" I should do so. "Well," I said, "you know how I was assaulted and beaten." I also told them that I gladly forgave them and that I prayed to my God also to forgive them. This talk had such an effect on them that they let me go. The next morning

I was baptised with my arm in a sling. This was on 14th May 1871. I was asked by the police if I had any complaint against the rioters. I thank God my reply was "none at all."

I am now extremely sorry to relate that a few months after my baptism I began to regret that I had become a Christian. This was because I saw in a certain native Christian things that I am ashamed to mention. Indeed it is beyond my power to understand how I was saved from this sin. I thought of my poor Hindu wife, chaste and devoted to me and was ready to give up my faith for her sake. I was by no means blameless; but I had an idea that all Christians lead blameless and pure lives; and, instead of looking up to CHRIST for an example, I looked to native Christians older than myself. Thus step by step I yielded to my relations who were trying hard to make me a Hindoo again. They took me to Haridwar and performed all sorts of "prashnit" (purification) on me. But I was most unhappy in those days. I could not dare not-read the Bible. I felt a dread and once I almost made up my mind to commit suicide. But the Lord saved me. I had a longing for my Hindoo wife, who joined me, but even that did not make me happy. While in this awful state of mind, one day when I was about to drive out, a heavy sorrow took hold of my heart, and something (it was not a voice that could be heard, and yet it was something real) whispered to me, as if it were in my heart, "To-morrow or never." I began to shudder and all at once I uttered a cry "Yes, Lord! tomorrow." I at once walked outside the town and went up to the top of a lonely building. There cried out and prayed and asked for grace and strength to help. Then I went and confessed before the Church how I had been a backslider. Before the Lord took His wandering sheep back, I must not omit to mention that He used one of His servants particularly in bringing me back to His fold.

Almost all my Missionary and Christian friends had given me up as a hopeless case; but the Rev. R. Bateman, would not give me up. Like "the widow" who worried the judge, he followed me. At last, I agreed to meet him though I had made up my mind never to have anything to do with any missionary. (Mr. Bateman came from Ludhiana half way in Dr. Wherry's trap and the other half on a camel in the month of July. We met by appointment; and, as soon as we were alone, we clung to each other and wept. That was the first turning point, and I began to feel unhappy until the "voice" or warning of the Spirit, as I stated before, came

to me. I have a belief, that although we can never know how long His Spirit "will strive" with men, yet, in my case, that was the last warning. Had I refused to yield, I should never after that have felt sorry again as I had done before.

I tried hard to regain my Hindoo wife, but alas! (she is now dead many years since) she refused to join me even when the court had advised her according to law, and even when I put my turban at her feet, it was to no purpose. I bless the Lord because He has upheld me, although I find and confess with true humility that even after this confession of Christ, I have done those things that I ought not to have done and have left many things undone that I ought to have done, and truly there is no "health" in me. And yet I cry "Just as I am." Jesus died for me and for many more such as I am. I also find that in my experience, His promise has been literally fulfilled; viz, that "He who leaves father and mother, wife and lands, for my sake, shall receive a hundred fold. I have a large and happy Christian family. Fourteen children and three grandchildren are now with me and I have been prospered in every way. My only grief is that, I am not worthy of the least of His favours; and yet I rejoice that Just as I am, "Jesus is mine and I am His."

Current Thought & Incident.

WHO WAS JESUS CHRIST?

A more important question cannot be proposed for our consideration. Who is this, I ask with absorbing interest, whom I am commanded to honour as I honour the living God? Who is this who claims my unreserved faith, my unlimited obedience, my devoted love? Who is this, who promises to pardon my sins through faith in His blood; to purify and perfect my nature through faith in His power? Who is this, in whom I am to abide in life; into whose hands I am to commit my spirit, and the spirits of all who are dear to me, in the hour of death; whose voice is to call me forth from the grave when He comes again, and who is finally to judge me, and to determine my eternal condition?

That Jesus Christ *does* make those claims upon us, and those promises to us, is certain; and it is equally certain that they have been, and are, joyfully acquiesced in by the Christian Church. The question, then, which I have proposed for your consideration, is confessedly one of equal importance with the truth of Christianity. We cannot

with sincerity and intelligence, profess a willingness to examine into the nature of the Christian religion much less profess faith in it, and yet reject the consideration of the question regarding the Person of Jesus Christ as being unimportant or unnecessary.

But before proceeding further in this inquiry, let me remind you, and be myself reminded, of the moral importance of truthfulness. I do not allude to the truthfulness which despises all hypocrisy in word, and seeks to maintain with sacred care an exact harmony between what is believed in the heart, and confessed with the lip; or which boasts, perhaps, of the honesty that never conceals a creed, however offensive its doctrines may be to others. Let us not undervalue this kind of honesty when real. But, alas! how often is it only apparent, while the real feeling is selfish vanity craving notoriety, or moral indifference which is insensible to the pain of either the existence or confession of unbelief. And thus where that truthfulness of character exists, which cannot give to others a false impression of what is really believed, how often is there wanting the kind of truthfulness so much rarer and more difficult to attain, so much nobler and more important to possess, which seeks to harmonise not only profession with belief, but belief with truth itself. For it is in the innermost sanctuary of the spirit, into which no human eye can penetrate, and where truth, as a holy messenger sent from God, presents herself, seeking for admission to dwell there, and take possession of the soul's temple for ever,—it is *there* that the reality of a man's truthfulness, sincerity, and honesty must be tried and decided upon by the all-seeing Judge who can alone search the heart. How do we deal there with what claims to be truth? With what spirit do we listen to her voice? With what care do we examine her credentials? These are questions settled in the secret of our own personal experience; and just as the process of investigation is conducted before the eye of conscience, can it be determined whether or not we are really honest. But as sure as there is in us a genuine truthfulness of spirit, it will, by a divine instinct, recognise truth when revealed. Like a string rightly tuned by God, the truthful soul will strike an harmonious chord with the note of truth wherever it sounds. The "single" eye will perceive the light from whatever quarter it shines. When, therefore, I ask my readers to consider, with sincerity and honesty, the teaching of the Scriptures regarding the Person of Jesus Christ, I crave from them that kind of honesty which

is evidenced by the whole tone and spirit with which they deal with what professes to come from God, and what, therefore, claims their faith because it is true, and their love because it is good.

To be continued.

Burning Books.

"How can you afford all these books?" asked a young man calling upon a friend; "I can't even seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar, several years ago, I had been reading about a young fellow who bought books with money which others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five-cent cigar every day; and, as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there is dollars' worth of them."

"Yes, I know there is. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18 25 a year, or \$109 50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and, if you'd done as I did, you would by this time have saved many more dollars than I have, and would have been better off in health and self-respect besides."—Facts.

Does Alcohol Warm?

A patient was arguing with his doctor the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he:

"But Doctor, I must have some kind of a stimulant. I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here, this stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire, "now it is warm; but is the stick benefitted?"

The sick man watched the wood

first send out little puffs of smoke, and then burst into a flame, and replied: "Of course not; it is burning itself."

"And so are you burning yourself when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

Oh! yes alcohol will burn, but who finds the fuel? When you take food, that is fuel, and as it burns out you keep warm. When you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.

In the Laboratory.

Noticing over the chemist's table a magnet which hung loaded with a collection of various tools and weights. I asked, "What is the magnet doing?"

"I am loading it up," the chemist answered. "It has been lying on the table doing nothing and losing its power, so now I am giving it something to do, a little more every morning, and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets and men. If they loaf around and do nothing they can't do anything; they lose their force. But give them some work and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in his heavenly kingdom through the eternal years."

"No."

Would ye learn this bravest thing

That man can ever do?

Would ye be an uncrowned king.

Absolute and true?

Would ye seek to emulate

All ye see in story,

Of the noble, just, and great,

Rich in real glory

Would ye lose much bitter care

In the world below?

Bravely speak out when and where

'Tis right to utter "No!"

Learn to speak this little word

In its proper place;

Let no timid doubt be heard,

Clothed with skeptic grace;

Let thy lips, without disguise,

Boldly pour it out;

Though a thousand dulcet lies,

Keep hovering about,

For be sure our lives would lose

Future years of woe,

If our courage could refuse

The present hour with "No!"

ELIZA COOK.

Telegrams.

London, Feb. 7.
The casualty lists show five killed and 27 injured in a collision between armoured trains near Burghersdorp on the 31st ultimo.

Calcutta, Feb. 7.
The following casualties are reported from South Africa:—
2nd February.—At Bethlehem, died from enteric fever, and Lieutenant K. Meeking, 2nd Grenadier Guards; and at Capetown from valvular heart disease, Major Q. R. Veitch, Cape Volunteers Medical Staff Corps.

London, Feb. 7.
After two postponements, Lord George Hamilton has finally declined to receive a deputation from the Famine Union to present a memorial asking for an enquiry into the condition of typical famine villages unless they could suggest or submit something with which Lord George Hamilton was not familiar. Their proposal has nothing new in it.

London, Feb. 7.
The Minister for the Colonies has introduced a Bill in the French Chamber authorising a State guarantee to enable the French Company to complete the Railway from Jibuti to Harrar and pay off its English creditors. Thus the railway remains completely French.

Bombay, Feb. 7.
Among the passengers which arrived today by the mail were Admiral Pollard, Mr. A. E. Pease, Mr. P. Sir G. Gough Arbuthnot, Sir John and Lady Cotterell, Sir P. and Lady Louisa Fielding, and Sir J. C. and Lady Holder.

Bombay, Feb. 7.
The American steam yacht *Margaret* which is on a cruise round the world, arrived in Bombay to-day from Aden. She left New York on May 15, and has visited the principal ports in Europe, including Russia, Germany and Sweden.

Rangoon, Feb. 7.
Captain Crawley succeeds Major Wyllie as Cantonment Magistrate at Rangoon, who has been transferred to India, leaving for Mian Mir on Monday.

Major Wyllie as Secretary to the Cantonment Committee for seven years rendered valuable service, mainly in connection with administering the finances of a dwindling cantonment and in endeavouring to make empty sacks of cantonment funds stand upright. His services were also recognised by government in connection with the cholera epidemic of 1896 and the opening of the rubber plantation which promises to bring the very substantial revenue in the near future of £70,200 yearly.

London, Feb. 8.
The rebel commandant, Marais, was captured on the 31st January.
Commandant Lane at St. Helena has offered his services to the British with a commando.

London, Feb. 9.
The Dutch Government has communicated the British correspondence to the Boer delegates.

London, Feb. 8.
The *Record* learns that Bishop Copleston has declined the Bishopric of Calcutta, as on his avoidance of the See of Colombo the church in that diocese will be disestablished.

London, Feb. 9.
The arrival of the Archduke Franz Ferdinand at St. Petersburg has evoked articles of most marked cordiality in official and unofficial organs in both countries. The unanimity in the Austro-Hungarian Press, including even Polish organs is remarkable, and is largely attributable to disillusionments regarding Germany due to the new tariff and the Wreschen scandal.

London, Feb. 9.
A great fire is raging at Paterson, New Jersey, and twenty-six blocks have already been destroyed, including many public buildings and the entire business section. The lighting system is interrupted, and the town is only illuminated by the flames. The inhabitants are panic-stricken and hundreds are homeless.

Calcutta, Feb. 10.
A special telegram to the *Indian Daily News* says:—

Great anxiety is manifested in naval circles at Portsmouth regarding the fate of H. M. S. *Egeria*, which was sent out in search of H. M. S. *Condor*. The latter has not been heard of since leaving Esquimaux in December last and now the *Egeria* is very much overdue.

Allahabad, Feb. 9.
General Mir Atta Khan, formerly Commander-in-Chief in Afghanistan, who was imprisoned a year ago by the late Amir, has been released and re-appointed to his post.

Bombay, Feb. 9.
A terrible fire occurred at 11.15 on the 8th at Messrs. Gaddum Bithell's Cotton Press, Barsi, in which fifteen persons were seriously injured (thirteen women and two men) and four women burnt to death. The number less seriously injured is unknown, as they were removed by friends. Probably the casualties amount to twenty-five. The damage to the cotton is unknown at present.

London, Feb. 10.
Lord Kitchener in a despatch, dated Wolvehoek, 9th instant, says that after several days' operations to the east of Libenbergolei the whole force on the night of the 5th instant, moving from different directions, formed a continuous line of mounted men. The whole line advanced at dawn on the 6th.

De Wet was on the 6th within the enclosure, but realising his position he ordered his men to disperse and seek safety. He himself succeeded in breaking the block-house line by rushing cattle at the wire fence, and escaped, mixed up with the cattle.

The operations resulted in 283 Boers being killed, wounded or made prisoners; besides which 700 horses and a quantity of cattle were taken.

The British casualties were very slight.

London, Feb. 10.
In the House of Lords to-night Lord Onslow said that careful enquiry showed

that Wei-hai-wei was only capable of fortification at great expense. The idea of fortifying it and keeping a large garrison there had been abandoned, but it would be an extremely useful place for small arm and naval gun practice, and might be used as a military and naval sanatorium.

The Chinese Regiment will be disbanded and replaced by police raised locally.

The Colonial office took over the colony on the 1st January, and his lordship believed that under Mr. Lockhart the revenue will increase largely, and that it will become an important commercial port like Hongkong.

The Government had no intention of surrendering or returning the place to China.

Lord Selborne said that the decision was based on purely strategic and naval considerations, and not on financial.

London, Feb. 10.
Lord George Hamilton, replying to a question, said that the subsidy to the Amir, under the agreement with Abdur Rahman Khan, had not been modified.

London, Feb. 10.
A mob has burned the Berlin mission at Fayun in the Kwang-tung. The missionaries have arrived at Canton.

London, Feb. 10.
The King's Bench has decided that the objectors to Canon Gore are not entitled to interfere in his confirmation, which precedes consecration.

Bombay, Feb. 10.
Lord Northcote is now on a visit to Ahmedabad to enquire into conditions in the famine area. He visited the Chandola tank relief works and poor-house this afternoon and also received a visit from the Mill-owners Association in reference to the enhanced tariff.

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